

Touchstone

Surrey
Earth
Mysteries



No. 94

July 2011

RETURN TO CHIDDINGSTONE - 50 YEARS ON

On the 50th anniversary of Tony Wedd's first STAR Rally at Chiddingstone on 27th May, Philip Heselton, Hilary Byers and I returned to the village - and to Tye Cross, Tony's home - and to see some of the ley points mentioned in the catalytic booklet *Skyways and Landmarks*, in which he put forward the connection between leys and flying saucer sightings, through the discovery of alignments of UFO sightings by Aime Michel in a concentration in France in 1954.

Coming into the village we noticed the very steep bank to the west of the church. This we found to be in a rectangular banked enclosure on visiting it; the ley through the church which goes in a generally easterly direction goes through Hever Church, Chiddingstone Church, The Grove east of the village, a coincident track south of Leigh, and Tonbridge Castle, with a coincident road stretch and church there. This ley was dowsed as 16 paces.

The shop in the Tudor village centre is one of the oldest shops still in operation, although the owner told us that it cannot claim to be the oldest, as there are some shops on Watling Street which are on Roman foundations. Following a cup of coffee there, we went to the Chidding Stone, a large outcrop resembling a cottage loaf where two leys meet. On the path leading to it is a smaller stone with a depression in the top - this had been theorised by some to have been a libation bowl.



Chiddingstone Church and its bank

At the stone, both these leys dowsed at 16 paces wide. Each of them goes through a particularly significant point - Trottiscliffe long barrow in one case, and Saxonbury hillfort

Unfortunately, due to recent increases in postage costs, I am having to increase the subscription of Touchstone to £4 for four issues. We hope you will consider the magazine worth the extra.



The Chiding Stone

in the other - and also through (different) places called "The Grove". The former ley comes through Wilderness Farm clump (one mentioned by Tony Wedd), over Mark Beech hill (but not the clump), through the Chiding Stone to "The Grove" to the west and then a coincident road at Ivy Hatch and finally the Trottiscliffe (pronounced "Trosley") long barrow, which I visited with the London Earth Mysteries Circle many years ago. It was also on a leyput forward by Paul Devereux as a particularly good one on a TV programme.

The other starts at Piggots Cross cross-roads, continues through Bough Beech (also mentioned in Tony's system), a coincident road, Chiddingstone Church and the Chiding Stone. It then goes through The Grove near Penshurst, a cross-roads near Smart's Hill, a multijunction at Eridge Green, and Saxonbury hillfort. This is described in Tunbridge Wells Museum: "Saxonbury Hill near Frant, Sussex is not a standard hill fort - it is a defended enclosure occupied as a permanent settlement. It has an outer ditch and earth rampart of the 1st century BC within which is a broad drystone wall, possibly earlier. Slag found on the site indicates the inhabitants were iron workers."



Chested clump from the bend in the road to Gilwyns

The Chiding Stone is a prominent landmark and Tony Wedd wanted to have a Space Festival there with contactee George Adamski speaking from the top; unfortunately he declined the invitation.

Continuing along the road towards Gilwyns, there is a sharp bend and Tony's Mark Beech to Chiddingstone Castle ley passes through this. It seems to have several points on it Tony did not mention; starting at a track junction on the course of a Roman road, it goes along a straight track opposite to pass through the Mark Beech clump, then the Wilderness Farm clump and Chiddingstone Castle. The next point, the Chested clump, is visible from the road bend; it then goes through a multijunction at Fletchers Green, a big cross-roads on the A21, and One Tree Hill. Then it reaches a church in Stone Street and finally Oldbury Hill hillfort east of Sevenoaks, where it meets the E-line. This ley was dowsed as 20 paces wide.

Mark Beech was a significant point in Tony's flying saucer connection, having had a sighting in 1960, at around the time that Tony had noted other sightings at some of his mark points.

He writes in *Skyways and Landmarks*:

"The sighting of a UFO at Keston on 16th August was reported to Gavin Gibbons, author of books on Space Ships, and thence to the Kent Area Investigator of the International UFO Observer Corps (this was Tony himself, although he does not say this in the booklet). Another at Mark Beech, by Mrs Everest, reached the same Investigator via the London UFO Research Organisation. This was a pulsating white light moving silently in a Northerly direction. It returned to Keston on 26th, where it was seen at 0045 hours by Mrs. Clark and her mother, travelling roughly East to West. And this was close to a district called Keston Mark. The two marks align on Beacon Hill, Crowborough, which may be of some significance, though only the Mark Beech sighting suggests the UFO was actually following this alignment.



Mark Beech in winter, showing pines among the beeches. Mrs. Everest saw a UFO here.

"Mark Beech is a striking hilltop halfway between the line of the Sevenoaks Range and that of Ashdown Forest. The Ordnance Survey has set up a triangulation station there, and this



Chiddingstone Hoath clump above its gorge. Ginie Lockhart and a friend saw a hovering UFO here

location is the site of a clump of mixed trees, including Scots Pine. It is not a significant beech clump, such as some of those on the South Downs: the pines seem to be more important".

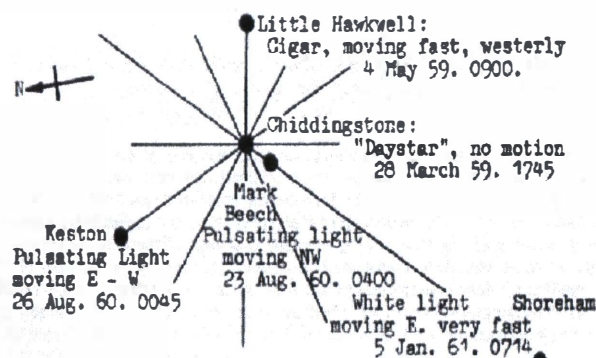
He also theorised at the time that the "Mark" name might apply to Scots pines in particular, and thus the name Mark Beech indicated pine and beech, which is the case. Alfred Watkins, about forty years earlier, had also noticed that pine trees often seem to mark ley points.

We continued on to the Gilwyns cross-roads. The ley from the Castle to the Sevenoaks Bypass clump goes through this, and was also dowsed as 20 paces wide. This goes from Chiddingstone Hoath through the Castle and on to the clump by the Sevenoaks Bypass. It is not a good ley on the map, but crosses the E-line at a minor road called Cold Arbour. Hoath means "rock" and the clump is near a rock above a gorge; Tony reports that a UFO was seen hovering over it in 1967, by Miss Ginie Lockhart and a friend.

Finally we turned left onto the road to Tye Cross. Reaching it, we were pleased to see that it still had that name, and came to the adjacent field where the first STAR Rally had been held, and where the catalytic booklet had been on sale. The ley to the Valence clump goes through this, and was found to be another 20-pace ley. Coming northwards, this goes through a cross-roads at Rotherfield, a cross-roads/tracks at Sandhill Farm, Burrswood, a short coincident road at Stone Cross, Lew Cross Farm, Chiddingstone Castle, Bough Beech,



Eileen Roche, discoverer of the E-line, dowsing the line at the Sevenoaks Bypass bridge on a previous visit.



The Healing Lines and UFO sightings. The horizontal line on this map is the one going to the Sevenoaks Bypass clump

Castle was picked up, also 20 paces as at Gilwyns. There is a bridge under the main road near there, with the road called Cold Arbour, and a bridge over the road nearby. The E-line was picked up in both places (100 paces wide), as well as the other ley at Cold Arbour. The clump itself was, however, off the E-line which runs to the south of it; it may take it in when it doubles at sunrise and sunset, but it seems unlikely - it is just a little too far away.

Tony also reports the Sevenoaks Bypass clump as being on one of the radial system of alignments called the "Healing Lines" because psychic Mary Long, claiming to be in contact with an extraterrestrial called Attalita,

Outridge Farm clump, and the Valence clump. It may cross the E-line here, but the position of the clump could not be precisely verified.

We then went to the Sevenoaks Bypass clump, a small clump containing some Scots pine, by the A21 near Sevenoaks. There is a possibility that there is banking there, as with Gills Lap, but this is not certain. The ley that goes to Chiddingstone



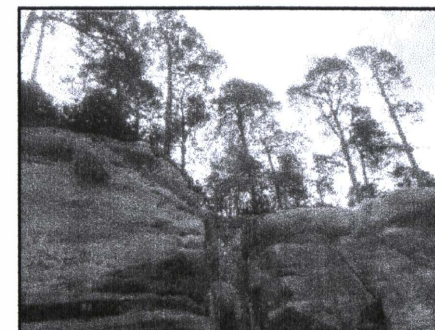
Gills Lap clump, Ashdown Forest

had said that Chiddingstone was the centre of a system of lines starting with one at six degrees north of north-east, and on each of which would be a centre of healing. (He noticed that Tunbridge Wells chalybeate spring and Burrswood seemed to be on two of them). He writes: On the one nine degrees to the east of north lies Spring Hill, a magical spot in Whitley Forest, where the River Darent flows out so strongly that a mill lay only just 200 yards away, until burnt down recently. This alignment passes through the striking clump of Scots Pines that stands untouched close to the Sevenoaks bypass.



The Gills Lap bank

The following day we visited the Gills Lap clump in Sussex, with its Winnie-the-Pooh associations, as well as having been mentioned by Tony as being part of the parallel system but not any other sites in alignment. It is a very prominent clump which has recovered well from its damage in the 1987 hurricane (the day after which I saw a stationary UFO at Addlestone). It also has a circular bank. Tony also mentions it as being on the first ley he found - from a tumulus on Parliament Hill in North London, through Westminster Abbey.



Scots pines at High Rocks, Tunbridge Wells

Philip mentioned that in 1958 he had seen a programme which may have been part of Cliff Michelmores' *Tonight*, on a group of people who met at Gills Lap in connection with UFOs, possibly about contact. Unfortunately there seems to be nothing on the web remembering this programme. It is about the same time that Philip Rodgers was first receiving the mysterious voices on his tape recorder; this was also televised on *Tonight*, with Alan Whicker, although amazingly when I wrote to Mr. Whicker he replied saying he could not remember the occasion, as he had interviewed people at so many places over the years.

Before leaving the area on Sunday I visited the High Rocks hillfort at Tunbridge Wells, a spectacular place of rocky outcrops which has Mesolithic rock shelters in its base. There is a ley crossing the fort which goes to the Wilderness Farm clump and Chiddingstone Hoath; after passing through those two it goes through a nearby Cold Harbour, obliquely across the fort at High Rocks, following a mile-long stretch of the border between Kent and East Sussex there. It then passes through Ticehurst Church and a cross-roads at Hurst Green.

A CORNISH CHURCH ON THE E-LINE

by Bob Shave

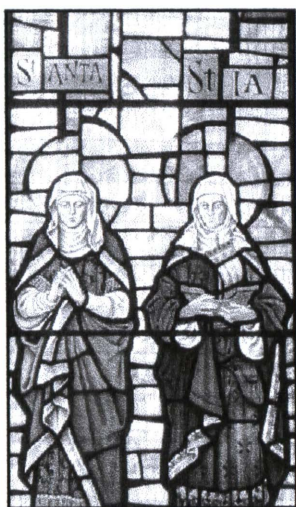
Introduction

A ley known as the E-line has been identified and dowsed first in Surrey and then in other parts of southern England. In September 2008 Jimmy Goddard dowsed the line at its westernmost point in mainland Britain, at Cape Cornwall, not far from Land's End.¹ On its way to Cape Cornwall, the line crosses the Hayle estuary on the north Cornish coast near St. Ives.² This article looks at a sacred site on the ley beside this estuary.

Four Cornish Saints

Sometime around 500 AD, so the story goes, a boat entered the estuary from the open sea carrying, amongst its passengers, four siblings, two sisters and two brothers. They were Christian missionaries from Ireland and they were to leave their mark on the spirituality and landscape of the locality. On reaching Lelant harbour they had arrived at a safe haven from the Atlantic gales. They had also arrived at the E-line. Their names: sisters Anta and Ia, brothers Ercus and Uny. The first three have given their names to local towns according to where they did most of their preaching:

Modern name	Cornish name	Origin
Lelant	Lannanta	St. Anta
St. Ives	Porthia	St. Ia
St. Erth	?	St. Ercus



Saints Anta, Ia and Uny in stained glass in Lelant church



St. Uny stayed in the vicinity of Lelant and the church there is dedicated to him. However at sometime he must have travelled further afield, as five churches in Cornwall are dedicated to him, including Redruth,³ as is Sancreed holywell.⁴

Lannanta – holy place of St. Anta
Saints Anta and Uny were initially both involved in the missionary work in the Lelant area. In medieval through to Tudor times, the parish of Lelant was known as Saint Eunius-de-Lanante, intertwining the names of the two saints. A document from 1500 refers to a chapel dedicated to St. Anta near

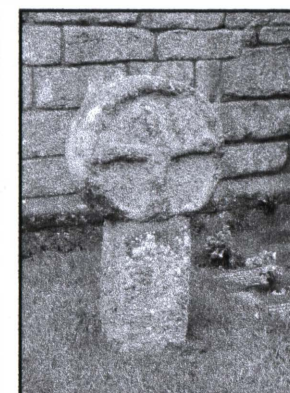
the seashore, but later, in 1679, reference is made to a church near the sea which had been



Looking along E-line to St. Uny's church, Lelant

buried by wind-blown sand. This was probably the chapel of St. Anta.⁴ The church of St. Uny however, built on higher ground, survives to this day, and this is the church that is on the E-line. On a recent holiday based in St. Ives, I took a couple of hours one morning to explore it.

St. Uny's church, Lelant



Cornish crosses, St. Uny's churchyard

to the house of the Lord" (Psalm 122 verse 1). A feeling of great peace envelopes you as you enter the churchyard from the lane just opposite some old stone cottages. On the south side of the church, beside the main entrance path, an ancient Cornish cross stands, quite tall. The church guide book says that there are four of these crosses in the churchyard. I noticed another one of them, much smaller and more rounded, to the west of the main door. Perhaps there is one cross for each of the saints?



Gate to St. Uny's churchyard

The special atmosphere and sanctity of Cornish sacred sites is well known and Lelant church is no exception. The church is set back from the modern town of Lelant, on high ground overlooking the estuary. The sign beside the gate says, "I rejoiced with those who said to me, Let us go



St. George and dragon, in Lelant church

Inside the church, the four saints are depicted in stained glass, as well as St. George spearing a dragon. Paul Broadhurst and Hamish Miller, in their journey described in *The Sun and the Serpent*⁵, repeatedly found dragon imagery at energy centres which they were drawn to by their dowsing.

Is the church built on a pre-Christian sacred site? From my brief visit it was impossible to tell, but the tall churchyard cross could, from its appearance, be a standing stone which has been "Christianised".

Conclusion

On the E-line in west Cornwall there is a sacred site of some significance in the area's early Christian history. Four missionaries fanned out from here to spread the gospel, two of them establishing churches very close by. Four Cornish crosses in the churchyard bear witness to the importance of the site. Today it is a place of great tranquillity to visit.

Footnote: The Swallows

At the time of my visit on 1st June, swallows could be seen, swooping into the roof space of the church from outside. A charming notice on a curtain in front of the main door, with a picture of swallow chicks on it, said, "These curtains are in place to stop us entering the church and becoming trapped. We apologise for the inconvenience. Please feel free to enter and view our church. Signed, The Swallow family." After a journey of thousands of miles, like our early saints, they had recognised that this is the place where they wanted to be.

References

- [1] Jimmy Goddard, The Society of Leyhunters' Cornish Moot, September 2008, *Touchstone* 83 (Oct 2008), pp.1-10.
- [2] E-line tracked using computer software on web site: <http://www.movable-type.co.uk/scripts/latlong.html>
- [3] John Culver, *St. Uny, Fact or Fiction?*, Lelant church publication (2003), pp.6-7 (Based on talks by Jim White).
- [4] Anon., *St. Uny, Lelant*, church guide, pp.2-3.
- [5] Paul Broadhurst and Hamish Miller, *The Sun and the Serpent* (1989).

LETTER BY ALFRED WATKINS ON SCOTS PINE TREE CLUMPS

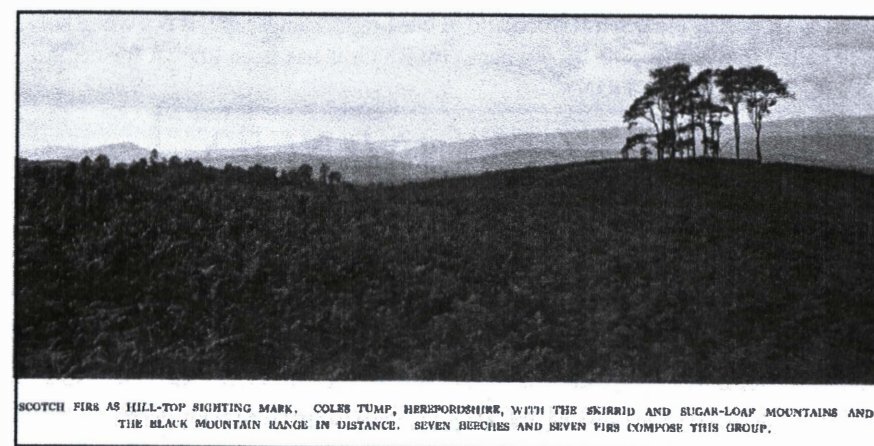
This letter, published in *Country Life*, 11 August 1923, is a recent addition to the Michael Behrend Archive, a treasure-house of early earth mysteries literature on <http://www.cantab.net/users/michael.behrend>. It was written before *The Old Straight Track*, and mentions pines on Hampstead Heath which may be the ones which inspired Tony Wedd.

THE TREE OF THE EARLY TRACK. TO THE EDITOR.

SIR,—One of the many unexpected facts noted in two years' work on the straight-sided

trackways is that one species of tree is characteristic of the prehistoric track and its high places. It is not the oak, although here and there a "Gospel oak" or another patriarch with a name marks the way. Nor the yew, which seems to indicate mediæval tracks, such as the Pilgrims' Way, so often mis-called prehistoric. It is the Scotch fir (*Pinus sylvestris*), never so plentiful as to seem part of our Western landscape and seldom to be found but on an ancient track or its sighting points.

Our Herefordshire Coles Tump and Coles Hill (examples of many others of that name called from the professional trackmakers indicated in the name Coleman Street) both have their summits marked by tree clumps of which Scotch fir is the chief. The apex of the hill point, Lady Lift, has its clump of these trees, and in the wood-clad skyline of our Herefordshire hills a few of these prehistoric pines usually seem to mark the highest points. The old homestead with one or two Scotch firs is invariably on an ancient straight track, the course of which is often dotted with an attenuated line of the same trees as it goes up through a

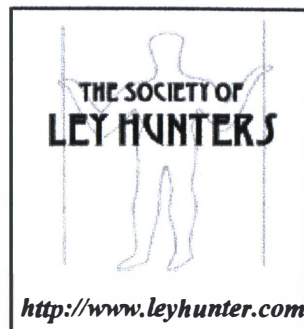


wood, or (as on Garway) over the shoulder of a hill to its summit.

An avenue of Scotch firs seems always to be part of an ancient straight track. The mile-long example called Monnington Walk is sighted over Brobury Scar. Those at Trewyn and Llanvihangel Court are central with the mansions, the first of which has been proved to have been built on a burial tumulus and the second is reputed to be so. A visit to Homend Bank (Stretton Grandison), a few days ago, is typical. Here, on the skyline of the wooded hill, I find two tumuli, unmarked on the 6in. map. Both are packed with sky-towering Scotch firs. Like some sylvan temple, each group stands on its mound; trees of other varieties, including a weeping wych elm, gather round as if in attendance. Just below is a group of yews, but no other Scotch firs are near. And to this day a perfectly straight track through the wood connects the two mounds. Then in another part of the wood is a deep hollow road coming straight over the bank. Choked with trees now, it is marked by a line of Scotch firs, and no

more of the variety are to be found in the wood near. In Harewood Park is a large and exact circle of Scotch firs with nothing to explain its origin. Several times have I found a clump of these trees to be the crossing point of two trackways—perhaps the site of a demolished barrow.

Londoners can find an example in that fine group, Constable's Firs, on the high point of Hampstead Heath, and, looking out on the open country Hendon-way, can judge whether the spot they stand on might not have been a crossing point of tracks. To sum up impressions. In some strange way (I know little of its life history) the Scotch fir seems in England to belong to prehistoric (not mediæval) tracks, in a sense no other tree does. A quick grower, many generations of its species must have propagated themselves on those spots. It is certain that it does not spread; and, apart from ancient ways, I do not see it part of the general woodland of our English landscape. It is a weird survival. I have called this native pine by the name by which it has been known for centuries in England.—ALFRED WATKINS.



NOTES AND NEWS

Merlin's Barrow found to be prehistoric

In the grounds of Marlborough College there is a 19 metre tall artificial mound that has long been an enigma. For centuries it has been thought of as the burial place of Merlin of Arthurian legend, and one theory has it that the name of Marlborough means "Merlin's Barrow". It was used as the motte for a Norman fort and later castle, and was the site of the general oath of allegiance to King John in 1209. Some people noted that it looked similar to Silbury Hill, 5 miles away, and a recent investigation by the Marlborough Mound Trust revealed that it was built around 2400 BC, about the same as Silbury. Many ostensibly Norman mottes have been found on leys, and this suggests that these too could be much older than they are thought to be.

Also a small mound adjacent to the A4 and only a few hundred yards from Silbury, known as "Silbaby", and regarded as an early road building detritus heap or a Roman midden heap, has also been found to be prehistoric.

From Fortean Times, sent by Lionel Beer

Holy Well ley on the Poldens

I am currently looking into an alignment of three holy wells on the Polden Ridge in Somerset - Chilton Polden, Edington and Shapwick. It is a ley with a lot of coincident and mean-following tracks on it, particularly the stretches between the wells, but at first it did not appear to have many other ley points. Then it was found that the Shapwick well was adjacent to the site of the former

church there (demolished 14th century, but Professor Mick Aston of *Time Team* fame excavated there and found the foundations and that the spring would have come out by the altar). There is also the remains of a mound nearby which could have been a barrow. The ley also goes through Shapwick manor house, which Mick Aston found was moated, and was a retreat of the Abbot of Glastonbury. There is another former church site on the line, at East Lydford, marked on the map as a church but not with the church symbol. There is now very little left of it and it was even overlooked by Pevsner. The ley runs parallel to the one between Puriton and Pawlett churches (described in a previous *Touchstone*) which runs along the top of the Polden Ridge.

While in Shapwick I also noticed that Glastonbury Tor is visible in alignment with the road past the old church site. Due east, this ley also goes through Chalice Well in Glastonbury. The present church at Shapwick is set back from the road, but dowsing this line gave the amazing result of a width of 42 paces - the widest ley so far found except for the E-line - and the church is on it. The full details of the investigation of these leys will be in the next *Touchstone*.

LETTER

from Norman Darwen, Lostock, Lancashire:

I was interested to read about your visit to Overton Church in *Touchstone* No. 93, as part of the Society of Leyhunters Moot. This part of Lancashire is relatively little known, but is fascinating. Overton is reputedly on the site of a Roman settlement (Lancaster of course is only just a little further up the River Lune). Just beyond Overton on the peninsula is the village of Sunderland Point, approachable only by a causeway across the mudflats that is flooded at high tide - I describe the village as "atmospheric"; on a website, Elizabeth Ashworth writes of "an eerie feeling of isolation", and I certainly agree with that.

In Amskaya 87 I noticed the UFO seen near Heysham Power Station in Lancashire. There was another reported sighting in the same area at the beginning of June 2011; on 5th June a white light was witnessed in the early hours of the morning (<http://ufoevidence.co.uk/articles/heysham-lancashire-5th-June-2011.html>). Interestingly, a "white disc" was reported over Lancaster in broad daylight (12.45 p.m.) two days earlier.

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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

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